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causes sensations. The relations of the sensations affect the next "internal" and cause the "affection" termed perception (images). The relation of images affects corresponding harmonies in the "pure intellect," and these changes are *thoughts*. What is the difference between the human and the animal soul? Here, as elsewhere, Swedenborg is obscure and extremely difficult to comprehend. We feel sure that he is logical and has definite ideas on the subject, even if we see as "through a glass darkly."

The life of the sensations constitutes the animal soul or "animus," also called the "inferior mind." In the animal this is completely dominated by the "superior mind," (pure intellect) and has no independence of its own. In man there is interpolated between the two, a "rational mind," which exists at first as a power of attention or free will. This is the "man proper" as to his self-consciousness. He can turn either to the sensations or to the superior mind and establish the relations existing in the animal by allowing the superior mind to control the animus. But failing in this, the animus asserts its control, and being blind like Schopenhauer's Will, works destruction. This is the Fall of Man. This rational mind becomes organized in time (ontogeny) out of the experiences of life. Every cell is both sensory and motor, both receiving and giving stimuli. Each cell has its own will, and hence wills must be distinguished into genera and species. Will is simply the effort to break forth into act, and action ensues when the tension overcomes the obstacles on the reception of appropriate stimuli.

This is a meagre outline of salient points of a system that goes into complete details of all phenomena, and seems to compare favorably with the systems of other great philosophers; it is remarkable that all notice of Swedenborg is wanting in histories of philosophy. Besides this the man himself, with his thirty years' record of orderly daily hallucinations offers a wonderful problem to the student of psychology. This work closes the pre-hallucinatory portion of Swedenborg's literary career, and one cannot help thinking that had he died then, his fame would have been greater. Now, nobody thinks of him except as the "seer," or "madman." The following words from the *Rational Psychology*, sound quite sane. "When we live as souls perhaps we ourselves shall laugh at what we have guessed at in so childish a manner."

If this review shall suggest a closer sympathy between Biologists and Psychologists in the effort to solve the problems of life, it will have accomplished its mission.

III.—CRIMINOLOGICAL.

BY ARTHUR MACDONALD, PH. D.

Criminal anthropology is one of the most recent sciences. In 1885, the "First International Congress" was held at Rome. The second congress met at Paris last August. At first the scientific study of criminology was looked upon with suspicion. At present, interest in the subject is greatly increasing. Like every new science, it is in its polemical stage. The Italians are the innovators. The criminologists are divided into two parties: one emphasizes the pathological or atavistic causes; the other, the psychological and sociological. The latter are subdivided into socialists, who would account for everything by the inequality of economic conditions; and those who take into consideration all social phenomena. The literature is almost wholly new.

The divisions of Criminal Anthropology and its relations to other sciences might be indicated as follows:

Criminal *Embryology* would consider the equivalents of crime in the vegetable and animal kingdoms. The *Anatomy* of Criminology includes

more especially the Craniology, Brainology, Histology, Anthropometry and Physiognomy of the criminal. In Criminal *Psychology* one would study the entire psychical life: Intelligence, Sentiments, Sensibility, Ethics, Aesthetics and Religion. Criminal *Sociology* comprehends the association of criminals; their relation to the state; economically, and in connection with poverty and misery. Criminal *Jurisprudence* takes into consideration all criminal laws, and their underlying principles. *Penology* treats of the principles, degrees and methods of punishment. *Statistical Criminology* has for its object, the arrangement, classification and summary of all criminal data; and their interpretation. Criminal *Hypnology* concerns those hypnotic and partially hypnotic conditions, in which crime is committed; especially in the case of hysterical individuals. Criminal *Epidemiology* considers those conditions, where through imitation, or by a sort of contagion, crime suddenly develops. Criminal *Teratology* treats of Pathological Sexuality, Onanism, Pederasty, Sodomy and Saphism. Criminal *Prophylaxy* considers the methods of prevention; through alterations of social condition, physical, intellectual, moral and religious education; by means of prisons, transportation and deportation. The *Philosophy* of Criminology takes up the more disputed questions and theories: as Atavism, Infantilism (natural depravity of children,) Degeneracy, the interpretation of psychical and physical characteristics, and crimo-psychiatric cases. We may add, that the whole study of pathological humanity may do for humanity what pathology has done for medicine.

Les criminels, caractères physiques et psychologiques, par DR. A. CORRE.
Paris, 1889; pp. 412.

The real criminal is he who does not recognize the rights of others; he is not a simple offender, but a hypocritical one; not like the man who opposes society openly. Every great man who establishes the supremacy of his country, and under the pretext of maintaining it, in the name of public safety, commits the most detestable acts solely for his own interests and caprice—such a one is a criminal. However, admit two groups, those who are imprisoned for their misdeeds, and those who are free. Does this opposition correspond to the particular aptitudes in the groups which present it? Does criminality lie in the individual or environment? If in the environment, in what measure can it be modified? The answers to these questions are based upon anthropological and statistical documents.

In regard to the brain, the author does not find anything strictly peculiar to criminals. In respect to the cranium, the following points are noted: 1, the more frequent persistence of the metopic or frontal median suture; 2, the effacement, more or less complete, of the parietal or parieto-occipital sutures in a large number of criminals; 3, the notched sutures are the most simple; 4, the frequency of the Wormian bones in the regions of the median posterior fontanelle, and in the lateral posterior fontanelles; 5, the development of the superciliary ridges with the defacement, or even frequent depression, of the intermediary protuberance, the development of the mastoid apophyses; 6, the backward direction of the plane of occipital depression. General sensibility is lower in criminals; left-handedness is common; imperfection of sensitive activity; this lack of sensibility to pain and to disagreeable sentiments explains the want of pity and the cruelty of criminals. The true criminal has something of the incompleteness of the beast; he is a man who has remained animalized; he is an opponent of altruism, is lazy, likes wine, gambling and debauch; in general he is afraid of the thought of death, indifferent to religion; without remorse; he is extremely vain. Intelligence does not develop his altruistic feelings; although very cunning, the criminal is inferior in intelligence.